

# The Baptist Record.

Integrity and Fidelity to the Cause of Christ

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## THE BAPTIST RECORD

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Positively no advertisement inserted in this paper on metal base.

Advertising rates sent on back.

### OUR FIELD GLASS.

Cottage brother! do not stumble; though the path be dark as night; there's a star to guide the humble: "Trust in God and do the right."

Simple rule and safest guiding, inward peace and inward light;

Stand upon our path abiding:

"Trust in God and do the right."

—Norman Macleod.

Some time last year there was sent out a petition to congress in the shape of a protest against the proposed amendment to the national constitution, called the Christian Amendment, to be signed by the pastors of Baptist churches in Mississippi. This paper was re-

turned a time or two but was again

signed by the Southern and Eastern

Baptist pastors had signed it,

and every one would have approved it had he seen it. It had the signatures of the president of the State Convention, the recording and statistical secretaries, the secretary of the Convention Board and those of many influential pastors. It was sent to our esteemed senator, Hon. J. Z. George, early this year to be presented to congress. The following letter has just been received from Senator George: "United States Senate, Feb. 25, 1895. Rev. L. S. Foster: My dear sir and brother—I received the Protest and had it properly referred. I was glad to be the organ by which the opposition of the Baptist churches to a union of church and State was spread on the records of the country. Fraternally, J. Z. George."—In this connection, we are reminded of the old days of our country, when the tables of congress were loaded down with petitions from Baptist churches all over the land for the separation between church and State; and later with petitions repudiating the General Assessment bill which was offered as a compromise and which provided for the taxing of everybody for religion and then dividing the tax among all the religious denominations. This satisfied other denominations which were not "on the top of the pot," but was utterly repudiated by the Baptists who still struggled until there was entire separation between religion and government, and until he had not at least, thought it was unquestionably so.

Through some technicality or flaw in the indictment the accused parties were found "not guilty." We must remember, that the whipping was not in Marshall or in the vicinity of Marshall, but several miles away. The Professor had gone with young colored preachers to hold a meeting. (Why was the man then?) Services were held late in the night. The impression made on my mind is that they intended getting to the station in time to go back to Marshall that night on the train which passed at 11 o'clock; but the severe weather prevented, and finding no train and no house occupied by white people, open, he was led to the home of a colored family for shelter, and a class had been sleeping there when he slept there till morning.

I give you these things as they were given to me. I have not seen the correspondence going on in "The Home Mission Monthly" and "The Religious Herald," but my decision after hearing statements made to me, was that the parties making up the mob had some thing against Bro. Reddick, either because he was teaching in a negro school or because of his opposition to saloons; and finding that he had gone several miles into the country to help in a negro meeting, they decided to follow him, thinking to find some pretext for punishing him, and learning that he had slept in a negro house they wanted nothing more; but failing upon him, gave him a brutal beating.

I want to emphasize the fact that there is not a shadow of desire on my part to encourage "social equality," but I know you and I are agreed that a lot of "toughs" have no right to punish a preacher even for sleeping on a negro's bed.

If they had been at home attending to their own business, it would have been bad enough, but going miles away to look after a preacher and whip him is all wrong.

Maybe I have said enough. There is much to be said, but the occurrence is not of recent date and it will perhaps not do much good to agitate it now. If you see proper to publish this or any part of it, you can do so. With best wishes for you and yours, I am

Your friend and brother,

G. W. HARTSFIELD,  
Acadia, La.

Really, what is the difference? The Protestants of Hoboken, N. Y., made an effort to prevent Col. Robt. G. Ingerson, from speaking in that city against the Bible, and the Roman Catholics attempted to prevent the ex-prest. Slattery, in Savannah, Ga., from speaking against the Catholic church. I am not this the country free speech, and if so why not as free for one as it is for another?

"As a man thinks so is he." And doubtless the reason so many people are all wrong in their lives is because their thinking has been neglected or misdirected in their youth. As the twig is bent so will the tree incline.

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REMARKS.—We are glad to have the name of Mr. Theodore McLemore in a passport to the confidence of the people of Lauderdale county. We are glad to speak a word in his favor. He is announced in these columns as a candidate for Tax Assessor of Lauderdale county, subject to the decision of the Democratic party. He is well qualified and worthy and the people will do themselves a service if they elect him the office he seeks.

What is the matter with Capt. T. Buck's proposition to have the Sunday Schools observe Mississippi College day also? It seems eminently appropriate. The boys are to go there to school one of those days before long, and the girls well, they are interested in the future welfare of the boys. Yes, by all means let the Sunday Schools observe Mississippi College day.

In a business note from Bro. R. A. Cohen he says, "I regret so much to hear of good Bro. Bozman's death. It was a surprise and a shock to me. Well, we will all get home after awhile. Your pen and mine will some day be laid down by tired hands and others will take them up and push forward the work of the Lord." Yes, and may the Lord help us to be faithful till then.

"It is said that a coward never forgives. He is too small." But our observation is that a coward never takes offense. He is too soft along the spinal column. But one thing you may be sure: he will never confess a wrong he has done another, he can possibly avoid it. He is too conceited. But true Christianity has a way of infusing more or less of love into the heart and life of every true Christian and whether originally craven or heroic, it will not fail to put in an appearance.

A member of the British Parliament says that there are 1,000,000 men in England to-day out of work and that not less than 2,000,000 other people are dependent on them for bread. Think of it, will you? 3,000,000 of people out of a population of less than 50,000,000 on the ragged edge of starvation!! What can the matter be? Master help.

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THE RECORD has great pleasure in being helpful. Within the last two or three years it has been the means of bringing together in harmony and good will several good doctors and appreciative communities, not a few preachers and enquiring churches and various matches of corresponding personal and local importance. Let it be understood that our columns are open to others.

Of course it would be thought in backaste for those of us who did not go to Marq' Girs to moralize on the great train-wreck in Alabama which sent a few souls into eternity, and a very large number back home with bruised heads and broken bones, but for all that we feel more comfortable about it than if we had to reproach ourselves with the thought that possibly some of them went because we did.

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### FROM LOUISIANA.

Pilgrim's Rest church. I told them of the orphans you are arranging to care for. Their eyes sparkled with interest as I told them of these unfortunate boys and girls who have no parents. Their mother often tells them of the "little orphans" and their eyes fill with tears as they say, "They have no mama and papa." I told them I would write you a little letter to put in the paper and perhaps some other children would join them in helping the orphans.

Of course we highly appreciate the contribution of these little ladies, and note with pleasure that many young people are interested in this work.

Evangelist Hatch has re-

The amount is now \$171.55. May God's blessing rest upon all the givers to this cause.

We trust that every pastor and church is preparing for a "rousing" time on Mississippi College Day, fourth Sunday in this month. Secretary Lewis will let you hear from him and will furnish you as many addresses as can be used. Do your level best on that day, brother.

PROF. REDDICK, OF MARSHALL, TEXAS.

I have just read what you say about the cruel treatment he received and the possible reasons for what is called "social equality." When I was in Marshall last fall at the Texas Baptist Convention I heard a brother offer a resolution to appoint a committee to investigate the brutal outrage. The large body appointed the committee. I have not seen the report. Don't know that any was made. When the motion to appoint a committee was before the convention I heard Pastor John Holland say what I considered a brave thing to say. He said something like this, "Bro. President:—A saloon-keeper in Marshall led the mob which punished Prof. Reddick." It would have been a fool-hardy thing in Bro. Holland to have said that he had not at least, thought it was unquestionably so.

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DEAR BRO. HACKETT:—You have lost one of the most lovable men I ever remember to have met in Mississippi. The only time I ever had the privilege of preaching in your State was in Jackson and among the good listeners in the audience was the pleasant face of Bro. Bozeman. What a wonderfully sweet place heaven must be with all the good people in it. Let us all be ready.

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## THE BAPTIST RECORD

THIS ONCE.

READ IT ALL—TWIL COST YOU  
NOTHING.

As previously stated in THE RECORD, last fall I sent circular letters to the pastors in our State, asking that the same be presented by them to their churches. The contents of those letters was an appeal to the churches for the small contribution of one dollar, from each church, to enable us to build a church house at Escatawpa, Miss. Whether the letters entrusted to the pastor's care have been delivered or not, I'm not able to say. The pastors know.

MONEY LOST!

How's that? Just so: For printing and postage, we invested \$10, or more. Well, to our astonishment, we have not received one-third of the money invested, i.e., in response to our circulars. What is the matter? Are we doomed to disappointment? I knew times were hard, hence fixed the amount requested, accordingly. It is hard for me to believe that there is not some reason why the people are so very-shy about it that it cannot give to this worthy cause, for

THE MASTER'S SAKE,

The modest sum of one dollar, I had an opportunity of presenting, in person, our claims to only a few churches, and none contributed less than three dollars. Of course not one cent of this goes to the writer, as an individual, hence you, brother, are as much interested in a house of worship here as myself more than that I live here, and am pastor of the church. But it is to be a Baptist church, for the Baptist cause, and for the success of this weak and struggling Baptist effort.

SURELY NOT!

Surely this matter has not been presented to our churches, as we humbly requested the pastors to do. However, I don't say it has not. The pastors can tell you—so can the churches. The presentation of this matter, however, is not restricted to the preacher—any member may do it. Then, brother, let me suggest that at your next meeting, you consult your pastor, then call the attention of the members to it. They will give you a dollar and never miss it. This can be done without "taking a public collection," if you like.

THE LUTHERANS.

A little more than twelve months since, a congregation of Lutherans, not far from this place, needed a house of worship; and being unable to build it themselves, requested help from their churches; and behold, they received more than enough to build! Now, I don't ask that we do likewise, because they were liberal; but because it is right. However, we have never asked for, nor expected the churches to build the house of us, but simply to help—just a little. It is rather humiliating, to observe the contrast in liberality, between our beloved people and those of another faith. May it not be, that the unpleasant charges made against the Baptists, of "close-fistedness," etc., is not always without foundation?

WHAT THEY SAY.

Well, what "they think," and what "they say," does not amount to a great deal, perhaps; but some of the people here, of course, found out our plans, to get help to build our house, and have been asking me about it recently. It seems hard for them to understand, how it is that we are receiving nothing, as we were "sure any church would give as much as" one dollar! Therefore, it goes without saying, that this liberality—virtually ignoring our struggling cause, here—has no good influence for us, in this non-Baptistic section!

MY LAST.

This is my last time before you, brethren, on this subject. I do not wish to annoy you. Moreover, I cannot ask for space in THE RECORD for any more reminders. I feel grateful to our editors, for space and kind words, with reference to our interests, etc.

In conclusion, I ask you to think of this matter; then observe the "golden rule." If you will do this, I'm sure you will resolve to do what you can, not for me, but for the Lord's cause, by helping us to build a house for His service at Escatawpa. If we were able to do it ourselves, I should not ask for a dollar; but we are not. What then? I know not; yet, notwithstanding the dark clouds hovering around us, we believe the good Lord will banish the darkness, somehow. We cannot retrench. It is the Master's work; hence, we must press forward."

Lastly, what say you, brethren? Will you help? All at once,

You're in the work,

J. F. BYNUM.

Escatawpa, Miss.

GOD'S CALL.

May I speak to the thousands of our beloved Zion in Mississippi, who read THE RECORD? And yet, I hesitate, when I reflect that college presidents, professors, alumni and alumnae, pastors and people,

from the learned professors and the Your church meetings, where he humble walks of life, all read THE RECORD. But I write for God's sake and to God's people. My you can his. If he has not topic is God's call. Unto your home in ten or months ask him kindly to go home with you. Don't wait until he has made a promise to go home with someone else. Do not be some offended if he does not go the first time you ask him but ask him often. If you hear or imagine anything about him, unbecoming a minister, don't go peddling on it; do not speak of it in your own family; it may not be true. Be sure to meet him at all your church meetings; you don't want him to disappoint you. Observe the Golden Rule. Don't you disappoint him. It makes him feel like you did not care much about hearing him, so he is indeed sad. If his sermons are not as good at times as you would like to hear, perhaps there are causes, of which you are ignorant and he deserves your sympathy or perhaps you have neglected to hold up his hands in humble prayer. Then pay him for his services, not at the rate he can make teaching, merchandising or farming, that would be making merchandise of the Word of God. But pay him a living. God hath ordained that he that preacheth the gospel shall live of the gospel. Decide how much you, as a church, ought to pay toward his living and tell him what that amount is and then pay it.

There may be some excuse, at times, for not paying your merchant, your doctor or your hired hands, but there is none for not paying your pastor, for he is God's servant.

It at times you think his sermon: rather too cutting, don't condemn him until you have examined the Word and see if his preaching is according to "thus saith the Lord." If you find after a time that he is not the pastor you need and ought to make a change for Christ's sake and your own sake more gentlemanly than to withhold his salary from him and starve him out in order to get him to resign and leave. This is theft and often robbery. Nor don't call another pastor over his head to keep from paying his salary for time already served. But pay him every dollar or give him a good showing for his pay, as a Christian gentleman who loves and fears God. Then tell him in the spirit of Christ that the cause demands a change at that place. If he is a Christian gentleman he will tender his resignation in the spirit of meekness, love and kindness; and God's blessing will rest upon the church and go with the preacher. NOW AND THEN.

CHRISTIAN GIVING.

BY J. N. M' MILLIN.

There is perhaps at present no more vital question pressing upon Christian people for their consideration than the subject of giving. The religious work which is being done is resting upon a very sound financial basis. There is a shameful lack of systematic prevalence, and but few of our people give at all.

With this state of affairs the wonder is that we accomplish as much as we do. Some give when they feel like it—and they seldom feel like it. They recognize no obligation to the cause which has done all for them, regarding it perfectly legitimate to withhold all and give none. They feel free to do as they please with what they are pleased to call their own.

Then of those who form the class of contributors, only a small per cent give as the Lord prospers them. If a man with a \$1000 income gives \$25 per year he is looked upon as liberal. Let us see. Liberality is a term which is meaningless unless you take into consideration what is kept back as well as what is given. The man keeps \$975 for himself and family and gives \$25 to the Lord. Any liberality about that? If so it certainly is a peculiar kind. And yet there are multitudes of Christian people who do not do as well as that. The most liberal gift when Christ sat over next to the treasurer was the two mites of the widow. Why? Not because two mites in worth more to God's cause than \$200, but because in comparison with what was kept back it was immense. She gave all she had. She kept back nothing. And yet Christian people in well-to-do circumstances often consume themselves over their small gifts by calling what they give the "widow's mite." The one who looks upon what is kept back as well as what is given does not thus console them. There are some—may their number continually increase—who, recognizing their proper relation to the Kingdom of Christ, and rightly understanding the true use of property, give according to God's revealed will—as he prospers them.

If we turn our eyes toward Richmond we see practical results of our way of doing (or not doing) in the shape of a \$50,000 debt. And if we look at the work in our own State we see more practical results of the same or kindred character. Here is proof enough that something is wrong somewhere. Have we undertaken to do too much? Have our boards gone beyond the limit of duty in this matter? Are we getting in too great haste as to

the evangelization of the world? I wish I could answer these questions with a no! that would a cause God's great sleeping army land the children. She reckons this as making her great mission her sphere to occupy in the actualities of usefulness.

frugal management of the household, and in training and disciplining the children. She reckons this as making her great mission her sphere to occupy in the actualities of usefulness.

(b.) In teaching: A religious teacher that fails to bring out the plain facts of God's Word and will to men, because of someone in the congregation who will take offence, is guilty of a great evil; (there is nothing that pleases the devil better) or if he tries to bend the sacred word and make it touch what he wants it to teach, is not only guilty of an evil, but is guilty of

the awful sin of perversion, which is equal to calling down the wrath of Almighty God upon his own head. O, that men would let God say just what he wants to say to this fallen world of sin. May we not be correct in the supposition that the holy angels val their faces in sadness as men go into hell, apparently without any regard to God's flaming word, gazing, extorting and perverting God's Holy Bible?

WHO CAN TELL.

SELF-ESTABLISHMENT.

Paul says, "Let him prove his own works." Gal. 6:12. Which is as much as to say: let each man prove his own works. Not to let others do it for us, and at the same time we ourselves do nothing. He says in the second verse: "Bear ye one another's burdens;" that is, help one another when needful; but we see we are not to depend on one another for everything or at least for others to do it all, for he says in the fifth verse: "For let each man bear his own burden;" that is, we are to continue in our work. We can establish ourselves better by showing what we claim than to publish it in a newspaper or to carry a pocketful of recommendations. It is good to have recommendations if they are well general; laxity prevails. The house hold is no longer the bulwark of virtue. He that spares his rod hatches his son," was written antecedent to the "growth of ideas." It is in "bad taste" now to coerce a child to restrain a youth. Their "sweet, cunning" ways must not be obstructed. This "strong will-power" must not be broken down. They are sent to the Sunday School, if sent at all, to be "honeyed." To the day-school, if the teacher is "good and kind"; if not, they are allowed to stay at home and do as they please.

Children are no longer "brought up" as of old. Instead of children obeying their parents in all things, parents obey their children, humor their whims, and thus reverse God's holy order. The Bible declares that "A child left to himself brings his mother to shame." Alas!

There is thus an imperatively demand, for a change in the material basis of our work. Those who give, need not give more largely; but the great host who give nothing at all, need somehow to be brought to see their duty and then led to a diligent performance of it. There are a number who would perhaps do more, if they know what the Bible teaches upon the subject.

Hoping that a short study of the Bible giving, will be of benefit to some, I will in a future article give THE RECORD readers some thoughts along this line.

PRECOCIOUS CRIME.

ITS CAUSE AND CURE.

The criminal news, with which the papers are flooded of late, make a sad showing of youthful depravity. Not less than a dozen crimes, recorded in last week's reports, murders, robberies, suicides, were committed by criminals under sixteen years of age. Dreadful! dreadful record!

The question naturally suggests itself, what is the cause? Many people, some who are old enough to occupy high official positions in church and state, are unconscious of the great change in habits and opinions which the last years have produced. Old people know. They realize that we are no longer the same. Immigration, in some degree, has contributed to the change in many places. It is not, however, the main cause. Another is far more potent. Listen! Don't get mad. This change, woof! in results, is largely occasioned by the growth of woman's ideas.

I make no personal onslaught upon the female suffrage movement, lately inaugurated in our Southwest. I dare not charge these evils to increased depravity and wickedness among women as compared with men. Statistics show that men are far more disposed to a breach of the peace than women. All this. And yet, I do believe that this fearful record of predeceous crime is, in a great degree, attributable to a change in woman's ideas. It is said that this is a progressive age. True. Every age since the creation has been progressive, as to that. "But this is peculiarly an age of learning—an educational age." True, again. Let us praise God that it is. Who but a hen could stay the tide of intellectual development? But alas! in a great majority of our schools the intellect is being exercised to the neglect of the cultivation of the moralities. Education, to happy a people, must consist of two processes. Instruction is no more important than training. Our people, as a rule, are well instructed. We know much of everything, except the distinction between right and wrong. There is a hidden line between MEAN and TRUE, which our schoolmen fail to expose.

Yes, it is true that crime is more common with men than with women, but the other sex, but not peculiar to them, and never was. The ratio of increase, however, as shown by recent statistics, is greater among females. Woman is less now than ever before, the conservative element in society, counteracting the excesses of man in political meanness, and in direct and speculative dishonesties. Where is the growing bravado observable? Many of them seem to think that a display of malice lifts them above the mediocrity in womanhood. More and more are they inclined to contend for places and preferment, after the manner of other and hardened demagogues. "Lord's of creation" is rapidly becoming a term of "common gender."

WHO CAN TELL?

Why Brother Sproles of Jackson, don't give us a standard orthodox article, in the columns of THE RECORD, on money raising for the cause of our Divine Lord? Such an article is calculated to satisfy the minds of a great many of our people and be very helpful, I with others, are sure. Can it be for want of time? We don't think he could spend a few hours more profitably.

It can be for want of ability? No indeed! It cannot be for want of interest. Can it be for fear he will not be told? I always thought, "Dost thou do it?" A man who does not as he preaches is not a competent preacher.

3. Do what we claim. If we fail to do what we claim it is worse than if we had never claimed it. A man who claims to be a Christian to-day and is drunk to-morrow is worse on the cause of Christianity than on any other profession.

4. To continue in what we claim is a good way to establish ourself. The doctor who continues to practice shows what he is. So, if he is with the school teacher, merchant, mechanic or any profession, it is equally so with the Christian. He continues in his profession he is a power for good. If we do our duty and continue in the faith, as we grow older we will be stronger and our Christian light will be brighter until others can see the way clearly where Jesus walked. Even so may God help the eighty thousand Baptists in Mississippi to live.

J. F. MITCHELL.  
Center Grove, Miss.

WHO CAN TELL?

Why Brother Sproles of Jackson, don't give us a standard orthodox article, in the columns of THE RECORD, on money raising for the cause of our Divine Lord? Such an article is calculated to satisfy the minds of a great many of our people and be very helpful, I with others, are sure. Can it be for want of time? We don't think he could spend a few hours more profitably.

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(a.) I must be actuated by pure motives in dealing with my neighbors and brethren in this world. If not, then its evil.

(b.) I must speak the truth in love. If not, then its evil.

(c.) I must not leave the truth untold in trading with my brother.

(d.) I must do unto all men as I would have them do unto me. If I do not, then its evil.

(e.) If I speak an unk word about my neighbors, then its evil.

It is useless to multiply on this line, you readily see the text stands in anything that's wrong.

2. From a spiritual standpoint.

(a.) The church work. The Bible is our only source of information. The pastors and largely the members of the two largest Methodist churches in the city would have nothing to do with Bro. Jones nor the meetings. This was on account of his having criticized the bishops and Methodist machinery in a re-

worse than evil where there is no Bible. Let us remember that we never will accomplish spiritual ends by working in the secular sphere. If we try, it is evil, evil every time.

(b.) In teaching: A religious teacher that fails to bring out the plain facts of God's Word and will to men, because of someone in the congregation who will take offence, is guilty of a great evil; (there is nothing that pleases the devil better) or if he tries to bend the sacred word and make it touch what he wants it to teach, is not only guilty of an evil, but is guilty of

the awful sin of perversion, which is equal to calling down the wrath of Almighty God upon his own head.

And number of the Tennessee Methodist, of which he is corresponding editor. Several times during the meeting he complimented himself for being a Methodist, expressing his loyalty to her and his admiration for her doctrines and polity, but his opponents say: he hugs us with one arm and lashes us with the other. Mr. Jones is a fearless man. He will beard the whiskey and political lion in their den, but I dare say this boycott from the bishops and great preachers of Methodism will cause him to weaken in his knees and recant even long. Watch if he don't.

Now as to the visible results of this great meeting. Some 600 signed cards in which they promised to do better and join some church at the first good opportunity. Not more than one hundred have done so yet. Very few if any have joined Baptist churches. Dr. Taylor, pastor of the First Baptist church, family was sick the entire time and he could not attend the services; Dr. Nunnally, pastor of the Central church has been absent from the city at Hot Springs for six weeks—quite sick. (He is now convalescing.) Our Rowan church had a good local revival of their from the meetings in restorations. While there has been a general disappointment in the results of this meeting, Jones reached a non-church going element—railroad men and mechanics and much good was done. The First church is preparing for a revival and hopes are brightening. We mourn the loss of Bro. Joseph Bruce, deacon of the First church, who recently died, full of years and usefulness. We also sympathize with Bro. Craig in his assignment. For many years he has been Sunday School superintendent and deacon, ever liberal and diligent in the Master's work. He is held in such high esteem in business circles that he will no doubt be coming to him and his trade will doubtless be as good if not better than ever.

Dr. Willingham made us a delightful visit last week. He came for money, yet everybody was glad to see him. If our foreign mission board can be clear of debt at the celebration of our semi-centennial what a joy it will be to Southern Baptists!

We have been glad to see the high compliments passed on Dr. Venable's book. Baptists of Memphis will never forget the arduous work he did here in times of sadness and discouragements.

J. D. ANDERSON.

CAPT. W. W. GEORGE FOR STATE TREASURER.

The following from the Index, on Columbus, Miss., is so true a picture of our excellent citizen, Capt. W. W. George, that we are glad to give it to our readers:

2. Practice what we preach. We should not claim one thing and do another. If we say a ship is safe, ride on it; if a church is good and right, join it. We are authorized to announce Mr. A. J. RUSSELL as a candidate for the legislature, from the city of Meridian, Lauderdale County, subject to the action of the Democratic party.

FOR CIRCUIT CLERK.

We are authorized to announce W. D. Cameron, a candidate for election to the office of Clerk of the Circuit Court of Lauderdale County, subject to the action of the Democratic party.

FOR THE LEGISLATURE.

We are authorized to announce A. J. RUSSELL as a candidate for the legislature, from the city of Meridian, Lauderdale County, subject to the action of the Democratic party.

FOR CHANCERY CLERK.

The RECORD is authorized to announce B. V. WHITE a candidate for re-election to the office of Chancery Clerk of Lauderdale County, subject to the action of the Democratic party.

KANSAS CITY, MEMPHIS & BIRMINGHAM R. R.

KANS

## WOMAN'S WORK

### CENTRAL COMMITTEE.

President—Mrs. Mary B. Aven Clinton.  
Corresponding Secretary and Treasurer—Mrs. Rebecca P. Sproule Jackson.  
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Yabobusha—Mrs. Leone Woodlark, Jefferson.

Yazoo—Mrs. Alice Booth Drane, Winona.

Zion—Mrs. Alma Arnold, Wall.

Rankin County Association—Mrs. J. M. Palmer.

#### OBJECTS OF BENEVOLENCE.

Foreign Missions; Home Missions; State Missions, Ministerial Education, Mississippi College, Sustentation of Aged Ministers Home Uses.

#### MARCH.

**Africa.** "The souls of the needy shall save." Missionaries, 9; native assistants, 7; stations, 8; churches, 5; membership, 166; baptisms, 24; Sunday School scholars 170; contributions, \$123,50.

**STUDY TOPICS.**—The unoccupied Soudan.—Its inhabitants and possibilities. How native chiefs help and hinder. Mohammedan fetishism. Native helpers—hard to obtain. Why Africa needs extra force for every field. Providential changes in government, etc. The prospects, the promises.

#### WHY.

Why isn't that people generally do not entertain that reverence for ministers of the gospel that they once did. The Bible seems to convey the idea that God's anointed should be set apart as something sacred, something too consecrated for censure, too holy for criticism. When I was young, I considered it almost an unpardonable sin to condemn anything a preacher did, especially the pastor, for my father, the sainted Levi Stephen, as deacon of the church always upheld the arms of the pastor. Never do I remember to have heard him utter a condemnatory expression of his course. The first one I can distinctly recall was Bro. E. C. Eager, whom all the children loved, and though many years have passed, he is still held in tender remembrance. Then there were others coming after, whose consecration made them "living epistles, known and read of all men."

It is quite the fashion now, though, to condemn everything he does. Not only the younger members, but the "holy women" and sometimes the deacons take part in the dissecting operation. One don't like him because he

preaches such long sermons; another because he feeds on strong meat, the weak stomach can't digest it; another complains that he don't adapt himself to the children; don't force the tenth home by illustrations; another, disapproves because when he is telling the story of the cross he always weeps, and then he looks so ugly; sometimes he dresses too fine, and looks so much like a dude that Bro. A. is disgusted and again he is so common looking that Sister B. is actually ashamed of him. And so it goes on till sometimes I wonder if an angel could please. There is none of that reverence that David had, who, though persecuted by Saul, felt that he dared not attack the Lord's anointed. But we, instead of standing as a shield between the pastor and the world, hold him up as a target for public criticism. May God pity and forgive his children for indulging in this sinful, abominable habit.

Now what has produced this change, is the question that perplexes. Is the minister in fault, or the people? How shall I answer, for I feel almost constrained to take off my shoes as if standing on burning coals. Perhaps it is largely, to the habitation of the world has fallen into—of casting the motives of our neighbor's eyes. In stead of cherishing the good there is in humanity, we are always criticising the defects. We hear so much of it we wonder if human nature is degenerating, and if it is really so that there is less spirituality and truth in these latter days.

The minister sometimes indulges in this fault-finding himself. If he don't express it, he feels it, consequently the bond of sympathy that should bind him and the church together in adamantine chain, becomes weaker and weaker, until finally it snaps in twain.

Perhaps he allows the cares and perplexities of life to interfere with his pastoral work, for it is hard oftentimes to discriminate between conflicting duties. Perhaps his sermons are fixed up now to please the audience, more than glorify the great Redeemer. His ears tingling, his eyes sparkle when Dr. D. tells him: "That was a grand sermon—a feast of good things." Praise is very sweet to human ears; but if the preacher only effects the admiration of his audience he should come down from among the stars and administer the balm to the sin-sick soul. We should prefer to mark the failing tear, to feel the silent pressure of the hand, or hear it said: "Your discourse made me feel as if I wanted to follow more closely in the foot-steps of my Savior.

When Moses went up on the mount and talked with God, his face was resplendent with the glory. While we don't expect any such manifestation as this, we think the messenger of heaven should live in such close companionship with the Master that His impress would be stamped upon his face.

We don't wish to be able to tell a minister by the style of his dress, but we do want him to carry with him at all times, and in all places, such spirit of meekness and devotion, that when in his presence, we will feel, as did the two disciples who were going Emmaus, "that our hearts burned within us while he talked with us by the way!"

E. C. BOLLS.

#### AFRICA.

##### SIZE.

Africa is 4,330 miles long and 4,000 wide at its widest point.

##### POPULATION.

One-sixth of the pagan population of the world, is found in Africa. Five hundred of her languages and dialects have never yet been reduced to writing. From Senegambia, 4,500 miles across to Abyssinia, 90,000,000 people, and 100 languages into which the Word of God has never yet been translated. It lies unentered; almost untouched. The Koran is carried thither by the Arabs. The gospel by Christians! No! Trade has reached the heart of this country. Gin and gunpowder are finding their way thither. But the messengers of Jesus—the water of life? Not yet!—African News.

##### GOOD NEWS.

Last Sunday the hand of church fellowship was given to five candidates that were "buried in baptism."—From Moses L Stone, Lagos, Africa.

My heart was made glad last Sunday, by one of my toys coming to Christ. He is a member of my Sunday afternoon class.—From Miss Alberta Newton, Lagos, Africa.

WORK OF SOUTHERN BAPTIST.

The mission work of Southern Baptists, now confined to the Yoruba people, who number two millions. They have suffered more than any people, from the West African slave trade. Their sea-board was for years known as the "slave coast;" and the whole country was devastated. Abeokuta, one of our stations, a city of 100,000 people, was formed by the refugees from such ruined towns who combined for mutual protection. Lagos is the seaport, and our central station. A large cotton trade is now carried on with England through this port. One great drawback to mission work in Yo-

rgonia such long sermons; another because he feeds on strong gin. The curse is worse than slavery, which still exists untouched by English law. At births, weddings, funerals, and idol feasts; men, women and children, are constantly drinking themselves drunk. They freely admit it is a curse, and yet they do it. Remembering that our mission work dates only from 1875, when David and Colley gathered up the scattered fragments of the work of earlier missionaries; the results are encouraging; its history has been heroic. The laborers have been thoroughly consecrated, even to death itself. Thus are we engaged most hopefully in the greatest, most significant conflict of the age—the conflict for a continent. We must be vigorous and aggressive, or the battle will be lost, as it was lost long, long ago, in North Africa. Let us hasten to pay the debt we owe to the land that gave asylum to our infant Lord, in his forced exile from his native land.—Rev. Dr. Cooper, D. D.

AN ORIENTAL LOOM.

The Orientals have a hand-loom, in which they weave a fabric of mixed colors. Dark threads, and some darker or of gold, are blended in the weaving; that the product is a pattern of remarkable beauty. It is manifested that Christ, the Great Weaver, is the author of all the looms of the world, and is blending the so-called higher, and lower races of earth, into a spiritual fabric of transcendent beauty. This is the word that His Providence speaks to us to-day. Livingston, Moffatt and Schindler and others, were the men of iron, whom God made the pioneers in African evangelization. They laid the foundation and placed the leaver, and left us with the gospel to lay the leaver, and lift Africa to God. The history of Christianity and of commerce in Africa of late years presents a thrilling story. The unparalleled devotion of martyrs, missionaries, the rapid development of trade, and the opening up of new and vast fields of wealth—these are God's finger-boards that point us whither.

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E. C. BOLLS.

COLONIAL BAPTIST.

COLONIAL B

**FOREIGN MISSIONS.**

THAT DEBT AND MISSISSIPPI BAPTISTS.

DEAR BRO. HACKETT:—Will you let me into the paper with a few words?

A recent circular letter from Bro. Willingham has stirred my heart. In it I find words which should fill every Baptist with shame, and especially those who have done so little, like myself. And they are words that should move every one to do something at once.

Here are the words: "We have a debt of over \$50,000, and the receipts coming in are not enough to meet regular expenses."

The dilatoriness on the part of our people, which has caused this serious situation in our foreign mission work, has not been prompted by God. His requirements, His promises, His assurances and His blessings on the work would seem strong incentives to promptness and generosity in our gifts to it. It has not been prompted by our Savior. He was a foreign missionary who went himself and gave all he had, and gave it opportunity in the interest of the work. Again, it has not been prompted by the spirit. That blessed One, who accompanies every child of God, guide him into the ways of the Lord, one of whose special functions it is to say to a world teeming with lost human souls, "come," would never encourage any delay in the work.

No warrant is found for it in the Bible. No justification for it in the "hard times." My brethren, I think it is something to be ashamed of, and of which we should heartily repent. I, for one, am ashamed and am repenting.

Bro. Willingham asks: "What are we to do?"

When I read that question and his appeal for help, I said to myself: "I'll lay this matter before my people in an individual way, and whatever I may be able to collect, I'll forward to Bro. Willingham." I communed with the Father about it. I am more and more impressed with the urgency of the need and the importance of promptness. The question arises: Shall I wait till I interview all my flocks? Haven't I tried that time and again; and hasn't it always been slow in its operation? But what more can I do?

Well, this idea comes to me (and it seems to me that the preachers may relieve the situation at once). Let the preachers forward, at once, to Bro. W., an average of \$10 apiece, and then collect it from their people at their leisure. There are, according to statistics in the last State Convention Minute, 20,848 ministers in the South. Ten dollars apiece, on an average, would round up the nice sum of \$108,480.

Mississippi's full quota for this year is \$4,800. There are more than 600 ministers in our State. Ten dollars apiece would give \$1,200 more than is apportioned to us.

I am going to act in accordance with the above. I regard myself, in preaching ability, amount of salary received, opportunities, etc., not above the average Mississippi preachers. But I'll make myself as if average, and shall send to Bro. Willingham, at once \$10.00—just advance it for my people, who are Missionary Baptists. Then I am going to tell them about it and ask them to make it up. If they should refuse, and necessity is upon me, I know how to plow and can get a few days labor and make back a part of it.

What say the preachers of the State. Shall we not remove this cause for shame? And is not the plan herein suggested the most practicable for doing it at once?

If the first pull does not secure it all, let me know, and I'll come again. That is what I try to teach my churches. It, after an effort to raise money for any purpose, there remains a portion of the amount unsecured, let those who have paid, pay again. The work of the Lord must go on. If not supported by all it must be by few.

Yours for Christ,  
P. A. HAMAN.

We take great pleasure in commanding Mr. M. Bourdeaux for Sheriff of Lauderdale county. He has held the office in the past, and to the universal satisfaction of the people, he is one of our excellent Christian citizens, and will in the future, as in the past meet the fullest expectations of the people.

At a regular meeting of the First Baptist church of New Orleans, held February 18, Rev. Jno. F. Purse presiding, the following resolution was unanimously and enthusiastically adopted:

Resolved, That the hearty thanks of this church be given to those gentlemen and ladies, in and out of New Orleans, whether Baptists or not, who so kindly and generously contributed to the payment of the large note for the property of this church, due and paid on January 10, 1895.

By order of the church,  
J. L. FURMAN, Clerk.  
Papers friendly to the church are hereby requested to publish this resolution.

BYHALIA.

On the fourth Sunday in January

I was called to the work of the Byhalia church, and on the past Sabbath delivered my first message to them as pastor. Our reception was an all-round one—social, fraternal and substantial. May God reward the kind people for all they have done for our comfort and happiness and grant that our labors together may be abundantly fruitful. The footprints of our beloved Wesson and Thompson will long be seen on these public highways. The church building is commodious and comfortable, and displays an abundance of good sense.

This is the home of the efficient, worthy and much beloved H. A. Dubose. Having known of his life beforehand, I feel to rejoice that I have him as a co-laborer.

Our Sunday School prospers under the leadership of the faithful B. J. Howard. The talented editor of the Byhalia Journal is a member of our church.

Three flourishing schools grace the Byhalia hills. The town is so orderly that our marshal is reduced to the necessity of shoveling snow off the sidewalks for employment. We had one addition to our church recently and anticipate two others soon. I shall hope that THE RECORD will find its way into more of our homes, and shall seek to give it a favorable introduction to any who may not enjoy its visitation.

B. F. WHITTEN.

The above should have appeared sooner, but was misplaced.—ENDS.

We score a pleasant call from our friend and brother, Hon. H. C. McCabe, of Vicksburg. He is making a hurried trip through East Mississippi in the interest of his candidacy for Governor of the State. He seemed to be in prime condition and quite hopeful of attaining the desired goal. Our Mississippi people can never do a better thing than to elect H. C. McCabe to the executive office.

I RECOMMEND PERUNA.

"TO ALL CATARRH SUFFERERS," SAYS EDITOR W. T. POWELL, OF CLARKINGTON, OHIO.

W. T. Powell, editor of the Independent of Clarington, Ohio, writes that he was taken sick with bronchitis and catarrh fever, head was in a terrible condition, lungs were badly affected, being so tight and sore he could hardly breathe, and coughed almost incessantly. For two months tried local physicians, took cough medicines and other medicines. Took three bottles of Pe-ru-na and was entirely cured.

The tendency of catarrh of the head is to pass downwards through the bronchial tubes to the lungs. Any one who has had catarrh of the head a year or more finds the disease gradually progressing.

In some cases the progress is rapid, and in other cases it is slow, but sooner or later, if catarrh is allowed to run, it will go to the lungs and set up the disease known as consumption. It is doubtful if consumption is ever caused by anything except catarrh.

It is needless to attempt to give only the vaguest outline of the wonderful success which Pe-ru-na has met with in the cure of catarrh. This success is entirely due to the fact that Pe-ru-na eradicates the disease from the system, instead of temporarily relieving some disagreeable symptom. Not only is catarrh in all stages and varieties cured promptly, but also colds, coughs, bronchitis, la grippe, catarrhal dyspepsia, all yield, surely and permanently, to the curative virtues of Pe-ru-na.

A valuable treatise on catarrh by Dr. Hartman sent free to any address by The Pe-ru-na Drug Company of Columbus, Ohio.

For free book on cancer address Dr. Hartman, Columbus, Ohio.

ATTENTION!

I want to thank, and I think all the Baptists of Mississippi should thank, Bishop W. E. Berry, of Blue Mountain, for his very excellent sermon, "Baptism" in tract form. And also Bishop L. H. Anding, of Crystal Springs, who has just issued an excellent reprint in THE RECORD of the 28th ult., on "Church Entertainments." A Peculiar Practice.

These two sermons should have a wide circulation and extensive reading. It would be a good thing, in my opinion, for Bishop Anding to have his put in tract form too. I hope he will do so. May the Lord grant unto these two able men, many years yet to preach, write, and talk the gospel, for none can do this in its fulness, but Baptists. Be certain to send 10 cents to Bishop Berry, Blue Mountain, Miss., and he will send you his tract. Amen.

J. R. FARISH.

Bro. C. L. Lewis, the college agent, has just left the office. We could but admire the spirit and zeal of the noble little man as he talked about the college. Success was in his eye, elasticity in every movement and great hope in his heart. Come, brethren, let us all help him to make Mississippi College Day a great success. Brother Lewis will represent THE RECORD wherever he goes and thus will not need to carry a big rock in the other end of the sack. Brethren, help!

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**PURE, HIGH GRADE  
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Breakfast Cocoa. It is absolutely  
pure and smooth, and costs less than one cent a cup.

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23rd, amidst throngs of sorrowing friends.

A preacher he was scarcely less to be admired than as a man. A good scholar, a constant student and with the thorough preparation of his sermons, it is easy to understand why taken together they were such excellent models of pulpit eloquence. His style was didactic, forcible, fluent; his thoughts were clothed in the purest English, and so compact were his sermons from beginning to end, that to miss a single sentence would be to endanger the loss of the real truth which they contained. He was sound in doctrine and eminently practical. He wasted little time on theories, and never ventured into the field of mere conjecture. To the average Southern audience, he would have been regarded as lacking only animation, his style being more direct and forcible than eloquent.

As a pastor he was wise and discreet but rather reserved; kind, loving, pathetic, forgiving, forbearing, quiet, calm and true. All these qualities combined account for his popularity. Six years at Louisville, thirteen years at Aberdeen, and fifteen years at Meridian. He possessed those qualities of head and heart which con-  
tinue to glow brighter at even greater age. His memory was ever like a mirror, and he was always well acquainted with him that did not like him more and more, as the acquaintance grew. He was uniformly chosen as Moderator of the Choc-  
hays Association, annually, for fifteen years, and made a model officer.

His domestic relations, while

he can be said other than that he was a model husband and father, came

to a happy home, where the genius of love, the sense of Christ, filled his wife's heart, and nobly shared with him, as duties, and no wife had ever been more appreciated by her husband.

His children delighted to honor him, and those that have helped themselves, as attested by his esteem in which they are held in this city.

It would make this memoir too long to detail in detail the results of his labors in this city that are visible.

This task is left to the historian when he comes to write the history of Mississippi Baptists.

Suffice it to say that when he came to Meridian, Baptist church with a membership of about 200, he composed of incongruous elements which threatened discord and disunity.

Now there are six churches,

with a combined membership of nearly one thousand, and all united and harmonious in their efforts and desires for the spread of the Reformed Kingdom in the earth.

The last two years of his life

perhaps, the most anxious and burdensome of any his whole career.

On the 22nd day of May, 1895, the church building was burned.

For rebuilding a larger, more spacious and more expensive building was adopted, and the contract let to a contractor, who, however, became bankrupt, and the building was never completed, and the contract let to another, who, however, became bankrupt, and the building was never completed.

He professed conversion at the age

of about sixteen years and was baptized by his uncle, Rev. Nathaniel A. Woodruff, and received into the membership of Enoch Baptist church of Union County.

With his wife, he entered the age of twenty-one years, with the assistance of a Miss Mary Ella Sneed, of Richmond, Va., and in March, 1862, they were united in marriage.

In 1864 he was ordained to the gospel ministry by a presbytery composed of J. B. Jeter, J. E. Burrows, D. Shaver, W. E. Hatcher, J. B. Solomon and Henry Watkins. After his ordination he was called to the pastorate of the Pine Street Baptist church, of Richmond, Va., and at once entered upon his duties.

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